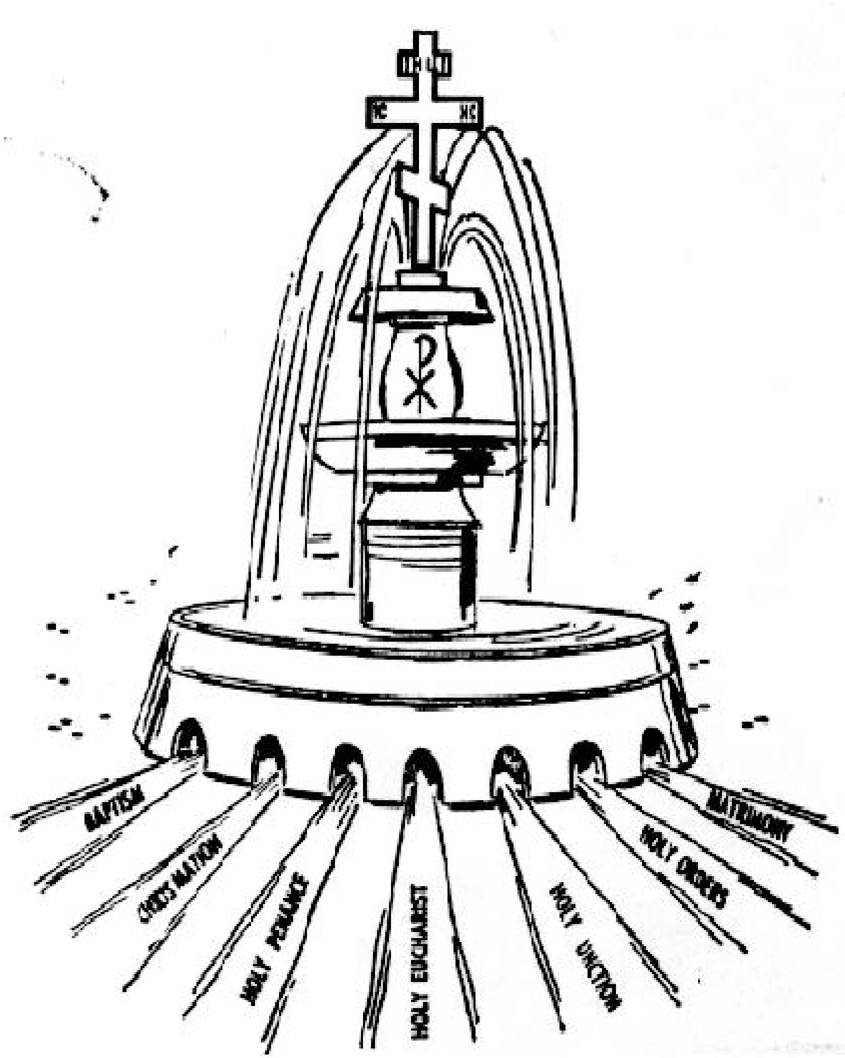


"You Shall Draw Water with Joy out of the Saviour's Fountain."
—*Isaias* 12:3.

Exorcism
Orthodox and Roman Rituals

THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL
THE ORTHODOX CATHOLIC CHURCH OF THE AMERICAS

Holy Innocents Orthodox Church
Harahan / New Orleans, Louisiana
29 April 2009 A. D.

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Metropolitan Archbishop Paul, S.S.B.
God, please help me love You

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ble from the face of His power and the wrath of His warning upon thee is uncontainable.

Satan: The Lord rebukes thee by His frightful name!

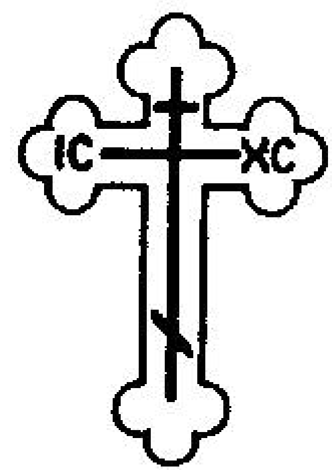
Shudder, tremble, be afraid, depart, be utterly destroyed, be banished! Thee who fell from heaven and together with thee all evil spirits: every evil spirit of lust, the spirit of evil, a day and nocturnal spirit, a noonday and evening spirit, a midnight spirit, an imaginative spirit, an encountering spirit, whether of the dry land or of the water, or one in a forest, or among the reeds, or in trenches, or in a road or a crossroad, in lakes, or streams, in houses, or one sprinkling in the baths and chambers, or one altering the mind of man.

Depart swiftly from this creature of the Creator Christ our God! And be gone from the servant (handmaid) of God N., from his (her) mind, from his (her) soul, from his (her) heart, from his (her) reins, from his (her) senses, from all his (her) members, that he (she) might become whole and sound and free, knowing God, his (her) own Master and Creator of all things, He Who gathers together those who have gone astray and Who gives them the seal of salvation through the rebirth and restoration of divine Baptism, so that he may be counted worthy of His immaculate, heavenly and awesome Mysteries and be united to His true fold, dwelling in a place of pasture and nourished on the waters of repose, guided pastorally and safely by the staff of the Cross unto the forgiveness of sins and life everlasting.

For unto Him belong all glory, honor, adoration and majesty together with Thy beginningless Father and His all-holy, good and life-giving Spirit, now and ever, and unto ages of ages.

Amen.

+ + +



clay with His immaculate spittle and refashioned the wanting member of the man blind from birth and gave him his sight.

Attend devil: The Lord rebukes thee! He Who by His word restored to life the daughter of the ruler of the synagogue and snatched the son of the widow out from the mouth of death and gave him whole and sound to his own mother. Devil: The Lord rebukes thee! The Lord Who raised Lazarus the four-days dead from the dead, undecayed, as if not having died, and unblemished to the astonishment of many.

Attend Satan: The Lord rebukes thee! He Who destroyed the curse by the blow on His face and by the lance in His immaculate side lifted the flaming sword that guarded Paradise. Devil: The Lord rebukes thee! He Who dried all tears from every face by the spitting upon His precious expressed image. Devil: The Lord rebukes thee! He Who set His Cross as a support, the salvation of the world, to thy fall and the fall of all the angels under thee.

Attend Devil: The Lord rebukes thee! He Who spoke from His Cross and the curtain of the temple was torn in two, and the rocks were split and the tombs were opened and those who were dead from the ages were raised up. Devil: The Lord rebukes thee! He Who by death put death to death and by His rising granted life to all men.

May the Lord rebuke thee, Satan! It is, He Who descended into Hades and opened its tombs and set free those held prisoner in it, calling them to Himself; before Whom the gatekeepers of Hades shuddered when they saw Him and, hiding themselves, vanished in the anguish of Hades. May the Lord rebuke thee, devil! It is, Christ our God Who arose from the dead and granted His Resurrection to all men.

May the Lord rebuke thee, Satan! He Who in glory ascended into heaven to His Father, sitting on the right of majesty upon the throne of glory. Devil: May the Lord rebuke thee! He Who shall come again with glory upon the clouds of heaven with His holy angels to judge the living and the dead. Devil: May the Lord rebuke thee! He Who has prepared for thee unquenchable fire, the unsleeping worm and the outer darkness unto eternal punishment.

Attend Devil: May the Lord rebuke thee! For before Him all things shudder and trem-

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- INTRODUCTION -

While this introduction is primarily from Volume II, The Roman Ritual in Latin and English, translated and edited with introduction and notes by the Reverend Philip T. Weller, it should be carefully read, studied, and followed by all whether the Orthodox or Roman rite is to be used. The two sections entitled EXORCISM OF THE POSSESSED - PRELIMINARY INSTRUCTIONS, and CAUTIONS AND ADDITIONAL SUGGESTIONS TO THE EXORCIST, respectively, should likewise be carefully read, studied, and followed by all whether the Orthodox or Roman rite is to be used. The Roman Rituals are as found in that same Roman Ritual in Latin and English, while the Orthodox rituals are as found in most standard Orthodox Euchologion.

Man, above all the Christian, must reckon with the realm of the prince of darkness and his legions, not presuming that Satan has no experience outside of the product of fable, superstition, or figment -- an error endemic in materialists of any age -- not minimizing his power over the human person or in human affairs, without on the other hand seeing him lurk in every nook and crevice, like some of the ancient desert fathers, or for that matter like certain exotic cults of the present day. There is a world of demons, as revealed religion teaches, and even if revelation were not so absolute, we could conjecture that the devil is a real person and that his sway is tremendous -- a legitimate inference from the magnitude of evil to which our times, no less than past history, bears witness.

Francois Mauriac, referred to in somewhat supercilious fashion as one of the contemporary novelists of despair, sees the problem of evil as a burden too heavy to be borne by the shoulders of man alone. "Evil is Someone, Someone who is multiple and whose name is legion. . . . It is one thing to be in the realm of the demons, as we all are when we have lost the state of grace, and quite another to be held and surrounded, literally possessed by him." *(Mauriac, St. Margaret of Cortona.)*

But God in Holy Writ long ago forestalled that the question be left to purely idle human speculation and experimentation, giving His inspired word on which the Church from the beginning has based her posi-

subjected them. Lord, stretch out Thy mighty hand and Thy sublime and holy arm and in Thy watchful care look down upon this Thy creature and send down upon him (her) a peaceful angel, a mighty angel, a guardian of soul and body, that will rebuke and drive away every evil and unclean demon from him (her), for Thou alone are Lord, Most High, almighty and blessed unto ages of ages.

Amen.

Fourth Prayer

We make this great, divine, holy and awesome invocation and plea, O devil, for thine expulsion, as well as this rebuke for your utter annihilation, O apostate!

God Who is holy, beginningless, frightful, invisible in essence, infinite in power and incomprehensible in divinity, the King of glory and Lord Almighty, He shall rebuke thee, devil! He Who composed all things well by his Word from nothingness into being; He Who walks upon the wings of the air.

The Lord rebukes thee, devil! He Who calls forth the water of the sea and pours it upon the face of all the earth. Lord of Hosts is His name. O devil: the Lord rebukes thee! He Who is ministered to and praised by numberless heavenly orders and adored and glorified in fear by multitudes of angelic and archangelic hosts. O Satan: the Lord rebukes thee! He Who is honored by the encircling Powers, the awesome six-winged and many-eyed Cherubim and Seraphim that cover their faces with two wings because of His inscrutable and unseen divinity and with two wings cover their feet, lest they be seared by His unutterable glory and incomprehensible majesty, and with two wings do fly and fill the heavens with their shouts of "Holy, holy, holy, Lord Sabaoth, heaven and earth are full of Thy glory!"

Attend devil, the Lord rebukes thee! He Who came down from the Father's bosom and, through the holy, inexpressible, immaculate and adorable Incarnation from the Virgin, appeared ineffably in the world to save it and cast thee down from heaven in His authoritative power and showed thee to be an outcast to every man.

Attend Satan, the Lord rebukes thee! He Who said to the sea, be silent, be still, and instantly it was calmed at His command. O devil: The Lord rebukes thee! He Who made

EXORCISMS or PRAYERS OF DELIVERANCE FOR GENERAL USE of St. John Chrysostom

First Prayer

O Eternal God, Who has redeemed the race of men from the captivity of the devil, deliver Thy servant (handmaid) N. from all the workings of unclean spirits. Command the evil and impure spirits and demons to depart from the soul and body of N. your servant (handmaid) and not to remain nor hide in him (her). Let them be banished from this the creation of Thy hands in Thine own holy name and that of Thine only begotten Son and of Thy life-creating Spirit, so that, after being cleansed from all demonic influence, he (she) may live holy, godly, justly and righteously and may be counted worthy to receive the Holy Mysteries of Thine only-begotten Son and our God with Whom Thou art blessed and glorified together with the all holy and good and life-creating Spirit now and ever and unto the ages of ages.

Amen.

Second Prayer

O Thou Who hast rebuked all unclean spirits and by the power of Thy Word has banished the legion, come now, through Thine only begotten Son upon this creature, which Thou hast fashioned in Thine own image and deliver him (her) from the adversary that holds him (her) in bondage, so that, receiving Thy mercy and becoming purified, he (she) might join the ranks of Thy holy flock and be preserved as a living temple of the Holy Spirit and might receive the divine and holy Mysteries through the grace and compassion and loving kindness of Thine only-begotten Son with Whom Thou art blessed together with Thine all-holy and good and life-creating Spirit now and ever and unto the ages of ages.

Amen.

Third Prayer

We beseech Thee, O Lord, Almighty God, Most High, untempted, peaceful King. We beseech Thee Who has created the heaven and the earth, for out of Thee has issued the Alpha and the Omega, the beginning and the end, Thou Who has ordained that the fourfooted and irrational beasts be under subjection to man, for Thou hast

tive teaching regarding the evil spirits. The Old Testament dealt with demonology to some extent, but the subject was amplified considerably in the New. *(Cf. M. Hagen, S.J., "Die Lehere der Heiligen Schrift uber den Teufel," Simmens aus Maria Laach, Vol. 55, p. 368 ff.)* "And there was a great battle in heaven: Michael and his angels fought with the dragon, and the dragon fought and his angels. . . Therefore rejoice, O heavens, and you that dwell therein. Woe to the earth, and to the sea, because the devil is come down to you, having great wrath, knowing that hath but a short time. . . . And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits like frogs. For they are the spirits of devils working signs, and they go forth into the kings of the whole earth, to gather them to battle against the great day of the Almighty God." *(Apoc. 12:7, 12; 16:13-14)* And after hell is created for the angels fallen from heaven, the devil like a roaring lion roams about seeking whom he may devour *(1 Pet. 5:8-9)*; so that through the sin of our first parents, who felt the sting of the ancient serpent, mankind is made subject to the domain of Satan, prince of this world.

Christ overcame Satan on the Cross, and the latter's kingdom is shaken. "For this purpose, the Son of God appeared, that He might destroy the works of the devil." *(1 john 3:18)* Man is delivered from the power of darkness and transferred into the kingdom of the Son. *(Cf. Col. 1:13)* Yet the devil is not completely vanquished nor trodden underfoot, and the warfare against him is carried on by Christ and His members until the end of time. "For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore, take unto you the armour of God, that you may be able to resist the evil day and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace: in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one." *(Eph. 6:12-16)*

Against unclean spirits the Church uses prayers, blessings, holy water, and other sacramentals as weapons to

combat the ordinary influence which the former wield over humankind. But apart from the general power over men that Providence allows to the tempter, there is also a special and terrible Satanic influence. It is called possession -- the domination by the demon over man's bodily organs and his lower spiritual faculties; or in latter times a distinction is made between possession and obsession, the latter connoting a lesser grade of demonic disturbance. *(Thalhofer and Eisenhofer, Handbuch der Katholischen Liturgik, p. 506 ff.)*

It is certain from the New Testament that Christ understood the same as the Church has understood them throughout her centuries. "And when it was evening, after sunset, they brought to Him all that were ill and that were possessed with devils,. And all the city was gathered together at the door. And He healed many that were troubled with divers diseases; and He cast out many devils, and He suffered them not to speak, because they knew Him." *(Mark 1:32-34)* The Jews likewise acknowledged possession by the evil one, along with the possibility of exorcizing him." "And when they were gone out, behold they brought Him a dumb man, possessed with a devil. And after the devil was cast out, the dumb man spoke, and the multitudes wondered, saying: Never was the like seen in Israel. But the Pharisees said: By the prince of devils He casteth out devils. . . . [And Jesus said:] And if I by Beelzebub cast out devils, by whom do your children cast them out?" *(Matt. 9:32-34; 12:27)*

To be possessed can mean that Satan has gained mastery over the will so devastatingly that sinfulness passes beyond ordinary depravity of the world, and its cause must be sought in a power above the order of nature. Possibly this was true in the case of "Mary who is called Magdalen, out of whom seven devils were gone forth." *(Luke 8:2)* Or more certainly in Judas whom Jesus called a devil *(John 6:71)*, into whose heart Satan put the thought to betray the Master. *(John 13:2)* Or as St. Paul testifies: "And they may recover themselves from the snares of the devil, by whom they are held captive at his will." *(2 Tim. 2:26)* To be possessed can mean, at least in a broad sense, that Satan has beclouded the intellect, so that the light of faith cannot illuminate: "In whom the god of this world hath blinded the minds of unbelievers, that the light of the

EXORCISM ORTHODOX and ROMAN RITUALS

Thy rule, O Lord; Thou through Whom life hath appeared, hope hath prevailed, through Whom the man of the earth was recreated by belief in Thee. For Who is like unto Thee, Almighty God?

Wherefore we beseech Thee, O Father, Lord of mercies, Who existed before the ages and surpasses all good, calling upon Thy holy name, through the love of Thy Child, Jesus Christ, the Holy One, and Thine All-powerful Spirit. Cast away from his (her) soul every malady, all disbelief, spare him (her) from the furious attacks of unclean, infernal, fiery, evil-serving, lustful spirits, the love of gold and silver, conceit, fornication, every shameless, unseemly, dark and profane demon. Indeed, O God, expel from Thy servant (handmaiden) N. every energy of the devil, every enchantment and delusion; all idolatry, lunacy, astrology, necromancy, every bird of omen, the love of luxury and the flesh, all greed, drunkenness, carnality, adultery, licentiousness, shamelessness, anger, contentiousness, confusion and all evil suspicion. Yea, O Lord our God, breathe upon him (her) the Spirit of Thy Peace, watch over him (her) and produce thereby the fruits of faith, virtue, wisdom, chastity, self-control, love, uprightness, hope, meekness, longsuffering, patience, prudence and understanding in Thy servant (handmaiden) that he (she) may be welcomed by Thee in the name of Jesus Christ, believing in the coessential Trinity, giving witness and glorifying Thy dominion, along with the Angels and Archangels and all the heavenly host, guarding our hearts by them; for all things are possible to Thee, O Lord.

Therefore, we ascribe glory to the Father, and to the Son and to the Holy Spirit, now and ever and unto the ages of ages.

Amen.

likeness of the incarnate God and no longer hide in His servant (handmaid) N.; rather await the rod of iron, the fiery furnace of Tartars, the gnashing of teeth as reprisal for disobedience. Be afraid, be still, flee, neither return nor hide in him some other kind of evil, unclean spirits. Depart into the uncultivated, waterless waste of the desert where no man dwells, where God alone vigilantly watches, Who shall bind you that dares with envy to plot against His image and Who, with chains of darkness shall hold you in Tartars, Who by day and night and for a great length of time has devised all manner of evils, O devil; for great is your fear of God and great is the glory of the Father, of the Son and of the Holy Spirit.

Amen.

Third Prayer of Exorcism

Let us pray to the Lord.
Lord, have mercy.

O God of the heavens, God of Light, God of the Angels and Archangels obedient to Thine Authority and Power; O God Who art glorified in Thy Saints, Father of our Lord Jesus Christ, Thine Only-begotten Son, Who delivered the souls which were bound to death and Who enlightened them that dwelt in darkness; He Who released us from all our misery and pain and Who has protected us from the assaults of the enemy. And Thou, O Son and Word of God, has purposed us for immortality by Thy death and glorified us with Thy glory; Thou Who loosed us from the fetters of our sins through Thy Cross, rendering us pleasing to Thyself and uniting us with God; Thou Who didst rescue us from destruction and cured all our diseases; Thou Who set us on the path to heaven and changed our corruption to incorruption. Hear Thou me who cry unto Thee with longing and fear, Thou before Whom the mountains and the firmament under the heavens do shrink; Thou Who makest the physical elements to tremble, keeping them within their own limits; and because of Whom the fires of retribution dare not overstep the boundary set for them but must await the decision of Thy Will; and for Whom all creation sighs with great sighs awaiting deliverance; by Whom all adverse natures have been put to flight and the legion of the enemy has been subdued, the devil is affrighted, the serpent trampled under foot and the dragon slain; Thou Who has enlightened the nations which confess and welcome

gospel of the glory of Christ, Who is the image of God, should not shine unto them.” *(2 Cor. 4:4)* To be possessed can mean that Satan has befuddled a person’s reason, in fact, simple and superstitious folk have wrongly made lunacy synonymous with diabolical infestation. We have the account in St. Mark of a man coming to Jesus one day and saying: “Master, I have brought my son to thee, having a dumb spirit, who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with his teeth, and pineth away. . . . [And Jesus said:] Bring him unto me. And they brought him. And when He has seen him, immediately the spirit troubled him; and being thrown down upon the ground, he rolled about foaming. And He asked his father: How long a time is it since this hath happened unto him? But he said: From his infancy: And oftentimes hath he cast him into the fire and into waters to destroy him. But if thou canst do anything, help us, having compassion on us. And Jesus saith to him: If thou canst believe, all things are possible to him that believeth. . . . And Jesus threatened the unclean spirit, saying to him: Deaf and dumb spirit, I command thee, go out of him; and enter not any more into him. And crying out, and greatly tearing him, he went out of him.” *Mark 9:13 ff)* There are many other instances of possession recounted in the New Testament to the effect that molestation by the enemy is manifest in various disturbances of the human body itself, the devil having gained control over sight, hearing, speech, or the physical organism in general. “And they came over the straight of the sea into the country of the Gerasens. And as He went out of the ship, immediately there met Him out of the monuments a man with an unclean spirit, who had his dwelling in the tombs; and no man now could bind him, not even with chains. For having been often bound with fetters and chains, he had burst the chains and broken the fetters in pieces, and no one could tame him. And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones. And seeing Jesus afar off, he ran and adored Him. And crying with a loud voice, he said: What have I to do with thee, Jesus the Son of the most high God? I adjure thee by God that thou torment me not. For He said unto him: Go out of the man, thou unclean spirit. And He asked him: What is thy name? And he saith to Him: My name is Legion, for we are many.

And he besought Him much, that He would not drive him away out of the country. And there was there near the mountains a great herd of swine, feeding. And the spirits besought Him, saying: Send us into the swine, that we may enter into them. And Jesus immediately gave them leave. And the unclean spirits going out entered into the swine. And the heard with great violence was carried headlong into the sea, being about two thousand, and were stifled in the sea. . . . And they see him that was troubled with the devil, sitting, clothed, and well in his wits.” *(Mark 5:1 ff)*

The power which Christ exercised over demons He passed on to the Church. “And having called His twelve disciples together, He gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities.” *(Mark 10:1)* The early Christians were deeply influenced by what they had learned of their Master’s dealings with evil spirits, and there was on their part great activity in the use of charismatic gifts -- healing the sick and driving out devils. *(Cf. Adolph Franz, Die Kirchlichen Benediktionem im Mittelalter, Band II, De Besessenheit)* They had a lively realization that a follower of Christ must needs wage war against the powers of darkness. In fact, the Master had Himself given them the example and a scheme to imitate in His own sojourn in the wilderness, where He submitted to the threefold temptation of the evil opponent -- the presumptuous attempt to deter Him from following the will of God and the leading of the Holy Spirit, to play false to His vocation. *(Matt. 4:1 ff; Mark 1:12 ff; Luke 4:1 ff)* They saw the demon in the heathen gods and in heathen worship. They received most earnestly St. Paul’s exhortation to put on the armor of God so as to be able to stand against the deceits of the devil *(Eph. 6:12)* And in their ready use of the power to drive out evil spirits, direct evidence for which is found in the ritual for baptism, dating from the earliest times and containing manifold exorcisms and renunciations, they exhibited their credentials of being sent from God to bear witness of His Anointed. *(Cf. Heinrich Bacht, S.J., in Liturgie und Monchtum, 2 Folge, Heft VIII, Abtei Maria Laach)*

The prayers and forms used for exorcism in the first centuries have not come down to us, outside of the ones in baptism. But exorcism became part of the baptismal rite

gels and all the heavenly powers when they beheld God incarnate in the flesh and also revealed at the Jordan His beginningless Father and the Holy Spirit with Whom He shares the unity of the Trinity. I expel you, evil one, in the name of Him Who rebuked the winds and stilled the turbulent sea; Who banished the legion of demons and opened the eyes of him who was born blind from his mother's womb; and Who from clay fashioned sight for him, whereby He re-enacted the ancient refashioning of our face; Who restored the speech of the speechless, purged the stigma of leprosy, raised the dead from the grave and Who Himself despoiled Hades by His death and Resurrection thereby rendering mankind impervious to death. I expel you, in the name of Almighty God Who filled men with the inbreathing of a divinely inspired voice and Who wrought together with the Apostles the piety, which has filled the universe. Fear and flee, run, leave, unclean and accursed spirit, deceitful and unseemly creature of the infernal depths, visible through deceit, hidden by pretense. Depart wherever you may appear, Beelzebub, vanish as smoke and heat, bestial and serpentine thing, whether disguised as male or female, whether beast or crawling thing or flying, whether garrulous, mute or speechless, whether bringing fear of being trampled, or rending apart, conniving, whether oppressing him (her) in sleep, by some display of weakness, by distracting laughter, or taking pleasure in false tears whether by lechery or stench of carnal lust, pleasure, addiction to drugs, divination or astrology, whether dwelling in a house, whether possessed by audacity, or contentiousness or instability, whether striking him with lunacy, or returning to him after the passage of time, whether you be of the morning, noonday, midnight or night, indefinite time or daybreak, whether spontaneously or sent to someone or coming upon him (her) unawares, whether from the sea, a river, from beneath the earth, from a well, a ravine, a hollow, a lake, a thicket of reeds, from matter, land, refuse, whether from a grove, a tree, a thicket, from a fowl, or thunder, whether from the precincts of a bath, a pool of water or from a pagan sepulcher or from any place where you may lurk; whether by knowledge or ignorance or any place not mentioned. Depart, separate yourself from him (her), be ashamed before him who was made in the image of God and shaped by His hand. Fear the

him from the height of brightness. Drive him into banishment, commanding him to depart hence, so that no harm might be worked against Your sealed Image. And, as You have commanded, let those who are sealed receive the strength to tread upon serpents and scorpions, and upon all power of the Enemy. For manifested, hymned, and glorified with fear, by everything that has breath is Your most holy Name: of the Father (+), and of the Son (+), and of the Holy (+) Spirit, now and ever and into ages of ages.

Amen.

Second Prayer of Exorcism

Let us pray to the Lord.
Lord, have mercy.

I expel you, primal source of blasphemy, prince of the rebel host, originator of evil. I expel you, Lucifer, who was cast from the brilliance on high into the darkness of the abyss on account of your arrogance: I expel you and all the fallen hosts which followed your will: I expel you, spirit of uncleanness, who revolted against Adonai, Elohim, the omnipotent God of Sabaoth and the army of His angels. Be gone and depart from the servant (handmaid) of God N. . I expel you in the name of Him Who created all things by His Word, His Only-Begotten Son, our Lord Jesus Christ, Who was ineffably and dispassionately born before all the ages; by Whom was formed all things visible and invisible, Who made man after His Image: Who guarded him by the angels, Who trained him in the Law, Who drowned sin in the flood of waters from above and Who shut up the abysses under the heaven, Who demolished the impious race of giants, Who shook down the tower of Babel, Who reduced Sodom and Gomorrah to ashes by sulfur and fire, a fact to which the unceasing vapors testify; and Who by the staff of Moses separated the waters of the Red Sea, opening a waterless path for the people while the tyrannical Pharaoh and his God-fighting army were drowned forever in its waves for his wicked persecution of them; and Who in these last days was inexplicably incarnate of a pure Virgin who preserved the seal of her chastity intact; and Who was pleased to purge our ancient defilement in the baptismal cleansing. I expel you, Satan, by virtue of Christ's baptism in the Jordan, which for us is a type of our inheritance of incorruption through grace and sanctified waters: the same One Who astounded the an-

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somewhere around A.D. 200. Thus the ancient liturgical books which date from the third century, those which deal with baptism, give us the prevailing Christian doctrine about Satan and his intervention in the affairs of man. In the devil's hatred for God he turned on man, who is made in God's image. Following upon original sin, men are no longer temples of the Holy Spirit; rather they are now habitations for the demon. Not too much distinction is made between the possessed and the unbaptized. Isidore of Seville places both classes on the same level, when he tells us that exorcism is the ceremony of banishing the most wicked influence of the devil from catechumens and possessed alike. ***(Dictionnaire D'Archeologie Chretienne et de Liturgie, Vol. V, Pt. 1, 963 ff.)***

It is difficult to fix precisely the time of origin of a special rite for exorcism. The evidence would indicate that in the early Church it consisted mainly of the sign of the Cross, invoking the name of Jesus, references to the Incarnation, Passion, Resurrection, and the second coming of Christ, along with renunciations of and adjurations and threats made against the demons. In the Greek Church the forms, given in the liturgy of St. Basil and that of St. John Chrysostom, are very brief. ***(Ibid.)*** In the Latin Church, on the contrary, we find a profusion of texts and rites, many of which derive from the highly imaginative Middle Ages. To this period we must attribute beliefs and practices which in some cases are superstitious to an extreme. Devils are believed to exist in the guise of certain material bodies. Demonic possession is confounded with epilepsy and other mental or physical disorders. Rituals of this time prescribe that the subject remain in the presence of the exorcist throughout the period of exorcism, that he observe a strict fast and limit the diet to blessed water, salt, and vegetables, that he wear new clothes, that he abstain from the marital act. No less complicated are the injunctions for the exorcist. And by the time we come to the fourteenth century, magical practices have been introduced into the ceremonies. ***(Cf. Adolph Franz, op. Cit.)***

A great sobriety characterizes the Western rite of exorcism today. Some minds might discern traces therein of a certain naivete, yet at any rate it has been purged of the unfortunate accretions which crept into the texts during a period ruled much more by human

credulity than by the unadulterated doctrine of the Church. No longer, for example, does the official text afford any grounds for the erroneous notion that diabolical possession is necessarily a divine retribution visited upon a grievous sinner. God allows this terrible evil in His wisdom and power, without the affected one being at fault. A better acquaintance with the Gospel should have intimated that sometimes demonic molestation afflicts an innocent person, as in the case of the boy troubled by an evil spirit since his infancy. *(Mark 9:20)* It is one thing to have fallen into the slavery of sin or to be afflicted with an bodily infirmity, and quite another story when a devil has literally entered into a demoniac and taken possession. Therefore, in the third rubric given below, the exorcist is enjoined "not to believe too readily that a person is possessed by an evil spirit, but to ascertain the signs by which a person possessed can be distinguished from one who is suffering from melancholy or some other illness."

The present rite also wisely provides that exorcism is not to be attempted by anyone indiscriminately. Although there is a special order of exorcists -- one of the minor orders -- it is allowed at present only to priests, who ordinarily are obliged to seek the authorization of the bishop before resorting to exorcism. Moreover, the priest appointed for this undertaking "must be properly distinguished for his piety, prudence, and integrity of life; he ought to be of mature years, and revered not alone for his office but for his moral qualities." *(See rubrics below.)* He should prepare himself by imploring the divine assistance, above all through prayer and fasting, and induce others to do the same. In order to avoid a spectacle for idle curiosity, the possessed person should be led to church or some other sacred and worthy place, where the exorcism will be held, away from the crowd. The subject, if in good mental and physical health, should be exhorted to implore God's help, to fast, and to fortify himself by frequent reception of penance and Holy Communion. During the exorcism the exorcists shall preferably employ words from Holy Writ, rather than forms of his own or of someone else. These recommendations in the present rite, along with many other instructions given in the text which follows, indicate that the Church has carefully guarded the extraordinary power over Satan committed to her by Christ, and that Orthodox (and Catholic) exor-

gins! O God, Who hast the power to bestow life after death and rest after toil; for there is no other God beside thee, nor could there be a true God apart from thee, the creator of all things visible and invisible, of Whose kingdom there shall be no end. Hence we humbly appeal to thy sublime Majesty, that thou wouldst graciously vouchsafe to deliver us by thy might from every power of the accursed spirits, from their bondage and from their deceptions, and to preserve us from all harm. Through Christ our Lord.

***R.* Amen.**

From the snares of the devil, deliver us, O Lord.
That thou wouldst assist thy Church to serve thee in all security and freedom, we beseech thee, hear us.
That thou wouldst vouchsafe to humble the enemies of holy Church, we beseech thee, hear us.

The surroundings are sprinkled with holy water.

ORTHODOX EXORCISM RITUALS

PRAYER OF EXORCISM: FOR THOSE IMPASSIONED OR IMPRISONED BY DEMONS, AND EVERY MANNER OF DEMONIC ILLNESS OR CONTROL of St. Basil the Great

The four prayers are all prayed.

First Prayer of Exorcism

Let us pray to the Lord.
Lord, have mercy.

O God of gods and Lord of lords, Creator of the fiery ranks, and Fashioner of the fleshless powers, the Artisan of heavenly things and those under the heavens, Whom no man has seen, nor is able to see, Whom all creation fears: Into the dark depths of Hell You hurled the commander who had become proud, and who, because of his disobedient service, was cast down from the height to earth, as well as the angels that fell away with him, all having become evil demons.

Grant that this my exorcism being performed in Your awesome name, be terrible to the Master of evil and to all his minions who had fallen with

God the Son + commandeth thee! God the Holy + Spirit commandeth thee! The majesty of Christ commands thee, the Eternal Word of God made flesh, + Who for the salvation of our race, lost through thine envy, humbled Himself and was made obedient even unto death; Who built His Church upon solid rock, and proclaimed that the gates of hell should never prevail against her, and that He would remain with her all days, even to the end of the world! The sacred mystery of the Cross + commands thee, as well as the powers of all mysteries of Christian faith! + The most excellent Virgin Mary, Mother of God + commands thee, who in her lowliness crushed thy proud head from the first moment of her Immaculate Conception! The faith of the holy apostles Peter and Paul and the other apostles + commands thee! The blood of the martyrs commands thee, as well as the pious intercession + of holy men and women!

Therefore, accursed dragon, and every diabolical legion, we adjure thee by the living + God, by the true + God, by the holy + God, by the God Who so loved the world that He gave His Sole-Begotten Son, that whosoever believeth in Him shall not perish, but shall have life everlasting - cease thy deception of men and thy giving them to drink of the poison of eternal damnation; desist from harming the Church and fettering her freedom! Get thee gone, Satan, founder and master of all falsity, enemy of mankind! Give place to Christ in Whom thou didst find none of thy works; give place to the one, holy, catholic, and apostolic Church which Christ Himself bought with His blood! Be thou brought low under God's mighty hand; tremble and flee as we call upon the holy and awesome name of Jesus, before Whom hell trembles, and to Whom the Virtues, Powers, and Dominations are subject; Whom the Cherubim and Seraphim praise with unfailing voices, saying: Holy, holy, holy, the Lord God of Hosts!

V. O Lord, hear my prayer.
R. And let my cry come unto thee.
V. The Lord be with you.
R. And with thy spirit.

Let us pray

Prayer

O God of heaven and God of earth, God of the angels and God of the archangels, God of the patriarchs and God of the prophets, God of the apostles and God of Martyrs, God of confessors and God of Vir-

cism is poles removed from any form of dabbling in the spirit world which springs from human chicanery or malice, or even from the promoter of malice himself. *(-- Slightly modified and edited comments by the Translator)*

EXORCISM OF THE POSSESSED - PRELIMINARY INSTRUCTIONS

A priest -- one who is expressly and in special wise (particularly) authorized by the Ordinary -- when he intends to perform an exorcism over persons tormented by the devil, must be properly distinguished for his piety, prudence, and integrity of life. He should fulfill this devout undertaking in all constancy and humility, being utterly immune to any striving for human aggrandizement, and relying, not on his own, but on the divine power. Moreover, he ought to be of mature years, and revered not alone for his office but for his moral qualities.

2. In order to exercise his ministry rightly, he should resort to a great deal more study of the matter (which has to be passed over here for the sake of brevity), by examining approved authors and cases from experience; on the other hand, let him carefully observe the few more important points enumerated here.

3. Especially, he should not believe too readily that a person is possessed by an evil spirit; but he ought to ascertain the signs by which a person possessed can be distinguished from one who is suf-

fering from melancholy or some other illness (especially one of a psychological nature). Signs of possession are (may be) the following: ability to speak with some facility in a strange tongue or to understand it when spoken by another; the faculty of divulging future and hidden events; display of powers which are beyond the subject's age and natural condition; and various other indications which, when taken together as a whole, build up the evidence.

4. In order to understand these matters better, let him inquire of the person possessed, following upon one or the other act of exorcism, what the latter experienced in his body or soul while the exorcism was being performed, and to learn also what particular words in the form had a more intimidating effect upon the devil, so that hereafter these words may be employed with greater stress and frequency.

5. He will be on his guard against the arts and subterfuges which the evil spirits are wont to use in deceiving the exorcist. For oftentimes they give deceptive answers and make it difficult to understand them, so that the exorcist might tire and give up, or so it might appear that the afflicted one is in no wise possessed by the devil.

6. Once in a while, after they are already recognized, they conceal themselves and leave the body practically free from every molestation, so that the victim believes himself completely delivered. Yet the exorcist may not desist until he sees the signs of deliverance.

7. At times, moreover, the evil spirits place whatever obstacles they can in the way, so that the patient may not submit to exorcism, or they try to convince him that his affliction is a natural one. Meanwhile, during the exorcism they cause him to fall asleep, and dangle some illusion before him, while they seclude themselves, so that the afflicted one appears to be freed.

8. Some reveal a crime which has been committed and the perpetrators thereof, as well as the means of putting an end to it. Yet the afflicted person must beware of having recourse on this account to sorcerers or necromancers or to any parties except the ministers of the Church, or of making use of any superstition, nay any sort of forbidden practice.

9. Sometimes the devil will leave the possessed person in peace `and even allow him to

leading the souls of the redeemed into heavenly blessedness. Intercede for us to the God of peace, that He would crush Satan under our feet, lest he any longer have power to hold men captive and to do harm to the Church. Present our prayers at the throne of the Most High, so that He may all the more speedily favor us with His mercy. Lay hold of the dragon, the ancient serpent, no other than the demon, Satan, and cast him bound into the abyss, so that he may no longer seduce mankind.

Exorcism

IN THE name of Jesus Christ, our Lord and God, with confidence in the intercession of the Virgin Mary, Mother of God, of blessed Michael the Archangel, of the holy apostles Peter and Paul, and all the saints, and with assurance in the sacred power of our ministry, we steadfastly proceed with the task of expelling the molestations of the devil's frauds.

Psalm 67

Let God arise, and let his enemies be scattered: and let them that hate him flee from before his face.

As smoke vanisheth, so let them vanish away: as wax melteth before the fire, so let the wicked perish at the presence of God.

***V.* Behold the Cross of the Lord, begone, ye hostile powers!**
***R.* The Lion of Juda's tribe hath conquered, He Who is the rod of Jesse.**
***V.* Let thy mercy, O Lord, be upon us.**
***R.* Even as we have trusted in thee.**

WE CAST thee out, every unclean spirit, every devilish power, every assault of the infernal adversary, every legion, every diabolical group and sect, by the name and power of our Lord Jesus + Christ, and command thee to fly far from the Church of God and from all who are made to the image of God and redeemed by the Precious Blood of the Divine Lamb. + Presume never again, thou cunning serpent, to deceive the human race, to persecute the Church of God, nor to strike the chosen of God and sift them as wheat. + For the Most High God commands thee, + He to Whom thou didst hitherto in thy great pride presume thyself equal; He Who desireth that all men might be saved, and come to the knowledge of truth, God the Father + commandeth thee!

and reigneth with thee in the unity of the Holy Spirit, God, for endless ages. Amen.

EXORCISM AGAINST SATAN AND THE FALLEN ANGELS (FOR A PARTICULAR GEOGRAPHIC PLACE)

(Whereas the preceding rite of exorcism is designed for a particular person, the form given here is meant to be employed to expel the devil's sway over a locality (parish, city, etc.)

The following exorcism can be used by bishops, as well as by priests who have the authorization from their Ordinary.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Prayer to St. Michael the Archangel

O MOST illustrious prince of the heavenly hosts, holy Michael the Archangel, from thy heavenly throne defend us in the battle against the princes and powers, against the rulers of this world's darkness. Come to the assistance of humankind, whom God has created in His own image and likeness, and whom He has purchased at a great price from Satan's tyranny. Thee the holy Church does venerate as her patron and guardian. To thee the Lord has entrusted the service of

EXORCISM ORTHODOX and ROMAN RITUALS

receive the Holy Eucharist, to make it appear that he has departed. In fact, the arts and frauds of the evil one for deceiving a man are innumerable. For this reason the exorcist must be on his guard, lest he fall into this trap.

10. Wherefore, he will be mindful of the words of our Lord (Matt. 17.20), to the effect that there is a certain type of evil spirit who cannot be driven out except by prayer and fasting. Therefore, let him avail himself of these two means above all for imploring the divine assistance in expelling demons, after the example of the holy fathers; and not only himself, but let him induce others, as far as possible, to do the same.

11. If it can be done conveniently the possessed person should be led to church or to some other sacred and worthy place, where the exorcism will be held, away from the crowd. But if the person is ill, or for any valid reason, the exorcism may take place in a private home.

12. The subject, if in good mental and physical health, should be exhorted to implore God's help, to fast, and to fortify himself by frequent reception of penance and Holy Communion, at the discretion of the priest. And in the course of the exorcism he should be fully recollected, with his intention fixed on God, whom he should entreat with firm faith and in all humility. And if he is all the more grievously tormented, he ought to bear this patiently, never doubting the divine assistance.

13. He ought to have a crucifix at hand or somewhere in sight. If relics of the saints are available, they are to be applied in a reverent way to the breast or the head of the person possessed (the relics must be properly and securely encased and covered). One will see to it that these sacred objects are not treated improperly or that no injury is done them by the evil spirit. However, one should not hold the Holy Eucharist over the head of the person nor in any way apply It to his body, owing to the danger of desecration.

14. The exorcist must not digress into senseless prattle nor ask superfluous questions or such as are prompted by curiosity, particularly if they pertain to future and hidden matters, all of which have nothing to do with his office. Instead, he will bid the unclean spirit keep silence and answer only when asked. Neither ought he to give any credence to the devil if the latter

maintains that he is the spirit of some saint or of a deceased party, or even claims to be a good angel.

15. But necessary questions are, for example: about the number and name of the spirits inhabiting the patient, the time when they entered into him, the cause thereof, and such like. As for all jesting, laughing, and nonsense on the part of the evil spirit -- the exorcist should prevent it or contemn it, and he will exhort the bystanders (whose number must be very limited) to pay no attention to such goings on; neither are they to put any question to the subject. Rather they should intercede for him to God in all humility and urgency.

16. Let the priest pronounce the exorcism in a commanding and authoritative voice, and at the same time with great confidence, humility, and fervor; and when he sees that the spirit is sorely vexed, then he oppresses and threatens all the more. If he notices that the person afflicted is experiencing a disturbance in some part of his body or an acute pain or a swelling appears in some part, he traces the sign of the Cross over that place and sprinkles it with holy water, which he must have at hand for this purpose.

17. He will pay attention as to what words in particular cause the evil spirits to tremble, repeating them the more frequently. And when he comes to a threatening expression, he recurs to it again and again, always increasing the punishment. If he perceives that he is making progress, let him persist for two, three, four hours, and longer if he can, until victory is attained.

18. The exorcist should guard against giving or recommending any medicine to the patient, but should leave this care to physicians.

19. While performing the exorcism over a woman, he ought always to have assisting him several women of good repute, who will hold on to the person when she is harassed by the evil spirit. These assistants ought if possible to be close relatives of the subject, and for the sake of decency the exorcist will avoid saying or doing anything which might prove an occasion of evil thoughts to himself or to the others.

20. During the exorcism he shall preferably employ words from Holy Writ, rather than forms of his own or of someone else. He shall, moreover, command the devil to tell

done?

The Lord is in his holy temple, the Lord's throne is in heaven. His eyes look on the poor man: his eyelids examine the sons of men.

The Lord trieth the just and the wicked: but he that loveth iniquity, hateth his own soul.

He shall rain snares upon sinners: fire and brimstone, and storms of winds, shall be the portion of their cup.

For the Lord is just, and hath loved justice: the righteous shall behold his face.

Glory be to the Father, and to the Son, and to the Holy Spirit.
***R.* As it was in the beginning, is now, and ever shall be, throughout all ages of ages.**
***All.* Amen**

Psalm 12

How long, O Lord, wilt thou forget me unto the end? how long dost thou turn away thy face from me?

How long shall I take counsels in my soul, sorrow in my heart all the day?

How long shall my enemy be exalted over Me? Consider, and hear me, O Lord, my God.

Enlighten my eyes, that I never sleep in death: Lest at any time my enemy say: I have prevailed against him.

They that trouble me, will rejoice when I have fallen since I have trusted in thy mercy.

Let my heart rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea, I will sing to the name of the Lord, the most high.

Glory be to the Father, and to the Son, and to the Holy Spirit.
***R.* As it was in the beginning, is now, and ever shall be, throughout all ages of ages.**
***All.* Amen**

Prayer Following Deliverance

WE BESEECH thee, O almighty God, that the spirit of iniquity may no longer have any power over thy servant N. (Thy handmaid N.), but rather that he may depart afar and nevermore return. At thy command, O Lord, let there enter into this man (woman) a disposition to goodness and the peace of our Lord Jesus Christ, by Whom we have been redeemed, and let us fear no evil, because the Lord is with us. Who liveth

For the kingdom is the Lord's; and he shall have dominion over the nations.

All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before him.

And to him my soul shall live: and my seed shall serve him.

There shall be declared to the Lord a generation to come: and the heavens shall shew forth his justice to a people that shall be born, which the Lord hath made.

Glory be to the Father, and to the Son, and to the Holy Spirit.
R. As it was in the beginning, is now, and ever shall be, throughout all ages of ages.
All. Amen

Psalm 3

Many say to my soul: There is no salvation for him in his God.

But thou, O Lord, art my protector, my glory, and the lifter up of my head.

I have cried to the Lord with my voice: and he hath heard me from his holy hill.

I have slept and have taken my rest: and I have risen up, because the Lord hath protected me.

I will not fear thousands of the people surrounding me: arise, O Lord; save me, O my God.

For thou hast struck all them who are my adversaries without cause: thou hast broken the teeth of sinners.

Salvation is of the Lord: and thy blessing is upon thy people.

Glory be to the Father, and to the Son, and to the Holy Spirit.
R. As it was in the beginning, is now, and ever shall be, throughout all ages of ages.
All. Amen

Psalm 10

In the Lord I put my trust: how then do you say to my soul: Get thee away from hence to the mountain, like a sparrow.

For, lo, the wicked have bent their bow: they have prepared their arrows in the quiver, to shoot in the dark the upright of heart.

For they have destroyed the things which thou hast made: but what has the just man

whether he is detained in that body by necromancy, by evil signs or amulets; and if the one possessed has taken the latter by mouth, he should be made to vomit them (the exorcist always being conscious of the potential requirement this be done by a competent physician); if he has them concealed on his person, he should expose them; and when discovered they must be burned. Moreover, the person should be exhorted to reveal all his temptations to the exorcist.

21. Finally, after the possessed one has been freed, let him be admonished to guard himself carefully against falling into sin, so as to afford no opportunity to the evil spirit of returning, lest the last state of that man become worse than the former.

CAUTIONS AND ADDITIONAL SUGGESTIONS TO THE EXORCIST

A. The exorcist should be prepared to have the demon reveal the exorcist's sins, especially those which he has forgotten and not confessed and those for which he has not received absolution. It therefore is prudent that the exorcist confess and receive absolution immediately prior to each exorcism session, but not merely to avoid embarrassment, but primarily to protect his own immortal soul.

B. For this purpose and also for his own protection and assistance, especially should the demon be exceptionally violent, if available, another priest should assist the exorcist, with it being clear and certain which is the exorcist or lead, and which is the assistant.

C. If the exorcism is to take place not in the church or other place where the Holy Eucharist is present, it is permitted and advised that the exorcist carry It properly secured (in a pyx) on his person or place It in a place of reverence where the exorcism takes place, always mindful of Its safety.

D. When tracing the sign of

the Cross on the person afflicted it is not necessary that Holy Oil (Chrism) be used, though its use often is prudent or advisable.

E. Be sure to know the full, proper name of the one thought to be possessed, as well as any familiar names by which the person is called. In some instances it is more proper to use but the proper first name, others the full name, or the first and last name, and even to use the full proper name followed by a statement of the familiar name, e.g.: N. Johnathan Westphalt Smithson, whom we often call John.

F. The Exorcist should read the ritual to be used prior to using it. Not just an hour before, but at least several hours prior, at and in a time, place, and situation where he will be at peace, in a prayerful manner, not skimming or cursorily but contemplatively and studiously.

THE WESTERN RITE OF EXORCISM (FOR A PARTICULAR PERSON) (A Single Individual)

1. The priest delegated by the Bishop to perform this office shall have gone to confession, or at least elicited an act of contrition, and offered the Holy Sacrifice in the Divine Liturgy if it is possible so to do; he ought, moreover, to have implored God's help in devout prayer. Vested in surplice and purple stole, and having before him the person possessed (in fetters if there is any danger - remembering to comply with governmental law and medical prudence), he traces the sign of the Cross over him, over himself, and the bystanders, then sprinkles them with holy water. Kneeling down he prays the Litany of the Saints, excluding the prayers which follow it, with the others making the responses.

LITANY OF THE SAINTS

V. Lord Have mercy on us
R. Lord Have mercy on us

V. Christ Have mercy on us
R. Christ Have mercy on us

V. Lord Have mercy on us

EXORCISM ORTHODOX and ROMAN RITUALS

I was cast upon thee from the womb. From my mother's womb thou art my God,

Depart not from me. For tribulation is very near: for there is none to help me.

Many calves have surrounded me: fat bulls have besieged me.

They have opened their mouths against me, as a lion ravening and roaring.

I am poured out like water; and all my bones are scattered. My heart is become like wax melting in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws: and thou hast brought me down into the dust of death.

For many dogs have encompassed me: the council of the malignant hath besieged me. They have dug my hands and feet.

They have numbered all my bones.

And they have looked and stared upon me.

They parted my garments amongst them; and upon my vesture they cast lots.

But thou, O Lord, remove not thy help to a distance from me; look towards my defence.

Deliver, O God, my soul from the sword: my only one from the hand of the dog.

Save me from the lion's mouth; and my lowness from the horns of the unicorns.

I will declare thy name to my brethren: in the midst of the church will I praise thee.

Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man. Neither hath he turned away his face form me: and when I cried to him he heard me.

With thee is my praise in a great church: I will pay my vows in the sight of them that fear him.

The poor shall eat and shall be filled: and they shall praise the Lord that seek him: their hearts shall live for ever and ever.

All the ends of the earth shall remember, and shall be converted to the Lord: And all the kindreds of the Gentiles shall adore in his sight.

O how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee! Which thou hast wrought for them that hope in thee, in the sight of the sons of men.

Thou shalt hide them in the secret of thy face, from the disturbance of men. Thou shalt protect them in thy tabernacle form the contradiction of tongues.

Blessed be the Lord, for he hath shewn his wonderful mercy to me in a fortified city.

But I said in the excess of my mind: I am cast away from before thy eyes. Therefore thou hast heard the voice of my prayer, when I cried to thee.

O love the Lord, all ye his saints: for the Lord will require truth, and will repay them abundantly that act proudly.

Do ye manfully, and let your heart be strengthened, all ye that hope in the Lord.

Glory be to the Father, and to the Son, and to the Holy Spirit.
R. As it was in the beginning, is now, and ever shall be, throughout all ages of ages.
All. Amen

Psalm 21

O God my God, look upon me: why hast thou forsaken me? Far from my salvation are the words of my sins.

O my God, I cry by day, and thou dost not answer: and by night, and thou payest no heed.

Yet thou dwellest in the holy place, the praise of Israel.

In thee have our fathers hoped: they have hoped, and thou hast delivered them.

They cried to thee, and they were saved: they trusted in thee, and were not confounded.

But I am a worm, and no man: the reproach of men, and the outcast of the people.

All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head, saying: He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

(For) Thou art he that hast drawn me out of the womb: my hope from the breasts of my mother.

R. Lord Have mercy on us

V. Christ Hear us
R. Christ Graciously hear us

V. God the Father in heaven,
R. Have mercy on us

V. God the Son, redeemer of the world,
R. Have mercy on us

V. God the Holy Spirit,
R. Have mercy on us

V. Holy Trinity, one God,
R. Have mercy on us

V. Holy Mary,
R. Pray for us

V. Holy Mother of God,
R. Pray for us

V. Holy Virgin of virgins,
R. Pray for us

V. Saint Michael,
R. Pray for us

V. Saint Gabriel,
R. Pray for us

V. Saint Raphael,
R. Pray for us

V. All thou holy angels and archangels,
R. Pray for us

V. All thou holy ranks of blessed spirits,
R. Pray for us

V. Saint John the Forerunner,
R. Pray for us

V. Saint Joseph,
R. Pray for us

V. All thou holy patriarchs and prophets,
R. Pray for us

V. Saint Peter,
R. Pray for us

V. Saint Paul,
R. Pray for us

V. Saint Andrew,
R. Pray for us

V. Saint James,
R. Pray for us

V. Saint John,
R. Pray for us

V. Saint Thomas,
R. Pray for us

V. Saint James,
R. Pray for us

V. Saint Philip,
R. Pray for us

V. Saint Bartholomew,
R. Pray for us

V. Saint Matthew,
R. Pray for us

V. Saint Simon,

R. Pray for us

V. Saint Thaddeus,
R. Pray for us

V. Saint Matthias,
R. Pray for us

V. Saint Barnabas,
R. Pray for us

V. Saint Luke,
R. Pray for us

V. Saint Mark,
R. Pray for us

V. All thou holy apostles and evangelists,
R. Pray for us

V. All thou holy disciples of the Lord,
R. Pray for us

V. All thou Holy Innocents,
R. Pray for us

V. Saint Stephen,
R. Pray for us

V. Saint Lawrence,
R. Pray for us

V. Saint Vincent,
R. Pray for us

V. Saints Fabian and Sebastian,
R. Pray for us

V. Saints John and Paul,
R. Pray for us

V. Saints Cosmas and Damian,
R. Pray for us

V. Saints Gervase and Protase,
R. Pray for us

V. All thou holy martyrs,
R. Pray for us

V. Saint Sylvester,
R. Pray for us

V. Saint Ambrose,
R. Pray for us

V. Saint Basil,
R. Pray for us

V. Saint Gregory,
R. Pray for us

V. Saint Augustine,
R. Pray for us

V. Saint Jerome,
R. Pray for us

V. Saint Martin,
R. Pray for us

V. Saint Nicholas,
R. Pray for us

V. All thou holy bishops and confessors,
R. Pray for us

V. All thou holy doctors,
R. Pray for us

V. Saint Anthony,

Bow down thy ear to me: make haste to deliver me. Be thou unto me a God, a protector, and a house of refuge, to save me.

For thou art my strength and my refuge; and for thy name's sake thou wilt lead me, and nourish me.

Thou wilt bring me out of this snare, which they have hidden for me: for thou art my protector.

Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

Thou hast hated them that regard vanities, to no purpose. But I have hoped in the Lord:

I will be glad and rejoice in thy mercy. For thou hast regarded my humility, thou hast saved my soul out of distresses.

And thou hast not shut me up in the hands of the enemy: thou hast set my feet in a spacious place.

Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath, my soul, and my belly:

For my life is wasted with grief: and my years in sighs. My strength is weakened through poverty and my bones are disturbed.

I am become a reproach among all my enemies, and very much to my neighbours; and a fear to my acquaintance. They that saw me without fled from me.

I am forgotten as one dead from the heart. I am become as a vessel that is destroyed.

For I have heard the blame of many that dwell round about. While they assembled together against me, they consulted to take away my life.

But I have put my trust in thee, O Lord: I said: Thou art my God.

My lots are in thy hands. Deliver me out of the hands of my enemies; and from them that persecute me.

Make thy face to shine upon thy servant; save me in thy mercy.

Let me not be confounded, O Lord, for I have called upon thee. Let the wicked be ashamed, and be brought down to hell.

Let deceitful lips be made dumb. Which speak iniquity against the just, with pride and abuse.

But they rejoiced against me, and came together: scourges were gathered together upon me, and I knew not.

They were separated, and repented not: they tempted me, they scoffed at me with scorn: they gnashed upon me with their teeth.

Lord, when wilt thou look upon me? rescue thou my soul from their malice: my only one from the lions.

I will give thanks to thee in a great church; I will praise thee in a strong people.

Let not them that are my enemies wrongfully rejoice over me: who have hated me without cause, and wink with the eyes.

For they spoke indeed peaceably to me; and speaking in the anger of the earth they devised guile.

And they opened their mouth wide against me; they said: Well done, well done, our eyes have seen it.

Thou hast seen, O Lord, be not thou silent: O Lord, depart not from me.

Arise, and be attentive to my judgment: to my cause, my God, and my Lord.

Judge me, O Lord my God according to thy justice, and let them not rejoice over me.

Let them not say in their hearts: It is well, it is well, to our mind: neither let them say: We have swallowed him up.

Let them blush: and be ashamed together, who rejoice at my evils. Let them be clothed with confusion and shame, who speak great things against me.

Let them rejoice and be glad, who are well pleased with my justice, and let them say always: The Lord be magnified, who delights in the peace of his servant.

And my tongue shall meditate thy justice, thy praise all the day long.

Glory be to the Father, and to the Son, and to the Holy Spirit.
R. **As it was in the beginning, is now, and ever shall be, throughout all ages of ages.**
All. **Amen**

Psalm 30

In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

EXORCISM ORTHODOX and ROMAN RITUALS

R. **Pray for us**

V. **Saint Benedict,**
R. **Pray for us**

V. **All thou holy priests and clerics,**
R. **Pray for us**

V. **All thou holy monks and hermits,**
R. **Pray for us**

V. **Saint Agnes,**
R. Pray for us

V. **Saint Cecilia,**
R. **Pray for us**

V. **Saint Agatha,**
R. Pray for us

V. **Saint Anastasia,**
R. **Pray for us**

V. **Saint Seraphim,**
R. **Pray for us**

V. **Saint Herman,**
R. **Pray for us**

V. **Saint Mary Magdalene,**
R. **Pray for us**

V. **Saint Mary of Egypt,**
R. **Pray for us**

V. **Saint Lucy,**
R. **Pray for us**

V. **Saint Catherine,**
R. **Pray for us**

V. **All thou holy virgins and widows,**
R. Pray for us

V. **All thou penitents,**
R. **Pray for us**

V. **All thou holy men and women, saints of God,**
R. **Intercede for us.**

V. **Be merciful,**
R. **Spare us, O Lord**

V. **Be Merciful,**
R. **Graciously hear us O Lord**

V. **From every evil,**
R. **Deliver us, O Lord**

V. **From every sin,**
R. **Deliver us, O Lord**

V. **From everlasting death,**
R. **Deliver us, O Lord**

V. **From Thy wrath,**
R. **Deliver us, O Lord**

V. **From sudden and unprovided death,**
R. **Deliver us, O Lord**

V. **From the snares of the devil,**
R. **Deliver us, O Lord**

V. **From anger, hatred, and every evil of the will,**
R. **Deliver us, O Lord**

V. **From the spirit of fornication,**

R. Deliver us, O Lord

V. From lightning and tempest,
R. Deliver us, O Lord

V. From the scourge of earthquakes,
R. Deliver us, O Lord

V. From plague, famine, and war,
R. Deliver us, O Lord

V. Through the mystery of Thy holy Incarnation,
R. Deliver us, O Lord

V. Through Thy coming,
R. Deliver us, O Lord

V. Through Thy birth,
R. Deliver us, O Lord

V. Through Thy Nativity,
R. Deliver us O Lord

V. Through Thy baptism and holy fasting,
R. Deliver us, O Lord

V. Through Thy Cross and Passion,
R. Deliver us, O Lord

V. Through Thy death and burial,
R. Deliver us, O Lord

V. Through Thy holy Resurrection,
R. Deliver us, O Lord

V. Through thy wonderful Ascension,
R. Deliver us, O Lord

V. Through the coming of the Holy Spirit, the Comforter, Paraclete,
R. Deliver us, O Lord

V. In the day of judgment,
R. Deliver us, O Lord

V. Sinners that we are,
R. We beseech Thee to hear us

V. That Thou wouldst spare us,
R. We beseech Thee to hear us

V. That Thou wouldst pardon us,
R. This we ask thee, hear our prayer

V. That Thou wouldst bring us to true penance,
R. This we ask thee, hear our prayer

V. That Thou wouldst govern and preserve Thy holy Church,
R. This we ask thee, hear our prayer

V. That Thou wouldst preserve the Apostolic Patriarchs and all ranks in the Church in holy religion,
R. This we ask thee, hear our prayer

and I will exalt thee. I will praise thee, because thou hast heard me, and art become my salvation.

O praise ye the Lord, for he is good: for his mercy endureth for ever.

Glory be to the Father, and to the Son, and to the Holy Spirit.
R. As it was in the beginning, is now, and ever shall be, throughout all ages of ages.
All. Amen

Psalm 34

Judge thou, O Lord, them that wrong me: overthrow them that fight against me.

Take hold of arms and shield: and rise up to help me.

Bring out the sword, and shut up the way against them that persecute me: say to my soul: I am thy salvation.

Let them be confounded and ashamed that seek after my soul. Let them be turned back and be confounded that devise evil against me.

Let them become as dust before the wind: and let the angel of the Lord straiten them.

Let their way become dark and slippery; and let the angel of the Lord pursue them.

For without cause they have hidden their net for me unto destruction: without cause they have upbraided my soul.

Let the snare which he knoweth not come upon him: and let the net which he hath hidden catch him: and into that very snare let them fall.

But my soul shall rejoice in the Lord; and shall be delighted in his salvation.

All my bones shall say: Lord, who is like to thee? Who deliverest the poor from the hand of them that are stronger than he; the needy and the poor from them that strip him.

Unjust witnesses rising up have asked me things I knew not.

They repaid me evil for good: to the depriving me of my soul.

But as for me, when they were troublesome to me, I was clothed with haircloth. I humbled my soul with fasting; and my prayer shall be turned into my bosom.

As a neighbour and as an own brother, so did I please: as one mourning and sorrowful so was I humbled.

Lord, rather than to have confidence in man.

It is good to trust in the Lord, rather than to trust in princes.

All nations compassed me about; and, in the name of the Lord I have crushed them.

Surrounding me they compassed me about: and in the name of the Lord I have crushed them.

They surrounded me like bees, and they burned like fire among thorns: and in the name of the Lord I destroyed them.

Being pushed I was overturned that I might fall: but the Lord supported me.

The Lord is my strength and my praise: and he is become my salvation.

The voice of rejoicing and of salvation is in the tabernacles of the just.

The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength.

I shall not die, but live: and shall declare the works of the Lord.

The Lord chastising hath chastised me: but he hath not delivered me over to death.

Open ye to me the gates of justice: I will go in to them, and give praise to the Lord.

This is the gate of the Lord, the just shall enter into it.

I will give glory to thee because thou hast heard me: and art become my salvation.

The stone which the builders rejected; the same is become the head of the corner.

This is the Lord's doing , and it is wonderful in our eyes.

This is the day which the Lord hath made: let us be glad and rejoice therein.

O Lord, save me: O Lord, give good success.

Blessed be he that cometh in the name of the Lord. We have blessed you out of the house of the Lord.

The Lord is God, and he hath shone upon us. Appoint a solemn day, with shady boughs, even to the horn of the altar.

Thou art my God, and I will praise thee: thou art my God,

V. That Thou wouldst humble the enemies of holy Church,
R. This we ask thee, hear our prayer

V. That Thou wouldst give peace and true union of hearts to Christian (kings and rulers *OR* government officials),
R. This we ask thee, hear our prayer

V. That Thou wouldst vouchsafe to grant peace and unity to the whole Christian world,
R. This we ask thee, hear our prayer

V. That Thou wouldst restore to the unity of the Church all who have strayed from the truth and lead all unbelievers to the light of the Gospel,
R. This we ask thee, hear our prayer

V. That Thou wouldst vouchsafe to confirm and preserve un in holy service,
R. This we ask thee, hear our prayer

V. That Thou wouldst lift up our minds to heavenly desires,
R. This we ask thee, hear our prayer

V. That Thou wouldst render eternal blessings to all our benefactors,
R. This we ask thee, hear our prayer

V. That Thou wouldst deliver our souls and the souls of all our brethren, relatives, and benefactors from eternal damnation,
R. This we ask thee, hear our prayer

V. That thou wouldst repay with everlasting goods all who have done good to us,
R. This we ask thee, hear our prayer

V. That Thou wouldst give and preserve the fruits of the earth,
R. This we ask thee, hear our prayer

V. That Thou wouldst grant eternal rest to all the faithful departed,
R. This we ask thee, hear our prayer

V. That Thou wouldst listen to us,
R. This we ask thee, hear our prayer

V. Son of God,
R. This we ask thee, hear our prayer

V. Lamb of God, who takest away the sins of the world,
R. Spare us, O Lord

V. Lamb of God, who tak-

est away the sins of the world,
R. **Graciously hear us, Lord**

V. **Lamb of God, who takest away the sins of the world,**
R. **Have mercy on us**

V. **Christ, Hear us**
R. **Christ, Hear us**

V. **Christ, Graciously hear us**
R. **Christ, Graciously hear us**

V. **Lord, have mercy on us**
R. **Lord, have mercy on us**

V. **Christ, have mercy on us**
R. **Christ, have mercy on us**

V. **Lord, have mercy on us**
R. **Lord, have mercy on us**

Thereupon the priest says (prays):

Antiphon: Remember not, O Lord, our offenses, nor those of our parents: neither take retribution on our sins.

Our Father (inaudibly - Who art in heaven, hallowed be Thy Name, Thy Kingdom come, Thy will be done, on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us.)

V. **And lead us not into temptation,**
R. **But deliver us from evil.**

Psalm 53

SAVE me, O God, by thy name, and further my cause by thy power,
O God, hear my prayer; give ear to the words of my mouth.
For proud men have risen against me, and men of violence have sought my life; they have not set God before their eyes.
But see -- God is my helper; the Lord supporteth my life.
Let the evil recoil upon my foes, and cut them off in thy faithfulness.
Gladly will I sacrifice unto thee. I will praise thy name, O Lord, for it is good.
In every need He hath delivered me, and mine eye hath seen the confusion of my foe.

Glory be to the Father, and to the Son, and to the Holy Spirit.
R. **As it was in the beginning, is now, and ever shall be, throughout all ages of ages.**
All. **Amen**

fied.
But I am needy and poor; O God, help me.

Thou art my helper and my deliverer: O lord, make no delay.

Glory be to the Father, and to the Son, and to the Holy Spirit.
R. **As it was in the beginning, is now, and ever shall be, throughout all ages of ages.**
All. **Amen**

Psalm 53

Save me, O God, by thy name, and judge me in thy strength.

O God, hear my prayer: give ear to the words of my mouth.

For strangers have risen up against me; and the mighty have sought after my soul: and they have not set God before their eyes.

(For) behold God is my helper: and the Lord is the protector of my soul.

Turn back the evils upon my enemies; and cut them off in thy truth.

I will freely sacrifice to thee, and will give praise, O God, to thy name: because it is good:

For thou hast delivered me out of all trouble: and my eye hath looked down upon my enemies.

Glory be to the Father, and to the Son, and to the Holy Spirit.
R. **As it was in the beginning, is now, and ever shall be, throughout all ages of ages.**
All. **Amen**

Psalm 117

Give praise to the Lord, for he is good: for his mercy endureth for ever.

Let Israel now say, that he is good: that his mercy endureth for ever.

Let the house of Aaron now say, that his mercy endureth for ever.

Let them that fear the Lord now say, that his mercy endureth for ever.

In my trouble I called upon the Lord: and the Lord heard me, and enlarged me.
The Lord is my helper: I will not fear what man can do unto me.

The Lord is my helper: and I will look over my enemies.

It is good to confide in the

They have seen thy goings, O God, the goings of my God: of my king who is in his sanctuary.

Princes went before joined with singers, in the midst of young damsels playing on timbrels.

In the churches bless ye God the Lord, from the fountains of Israel.

There is Benjamin a youth, in ecstasy of mind. The princes of Juda are their leaders: the princes of Zabulon, the princes of Nephthali.

Command thy strength, O God confirm, O God, what thou hast wrought in us.

From thy temple in Jerusalem, kings shall offer presents to thee.

Rebuke the wild beasts of the reeds, the congregation of bulls with the kine of the people; who seek to exclude them who are tried with silver. Scatter thou the nations that delight in wars:

Ambassadors shall come out of Egypt: Ethiopia shall soon stretch out her hands to God.

Sing to God, ye kingdoms of the earth: sing ye to the Lord: Sing ye to God, Who mounteth above the heaven of heavens, to the east.

Behold he will give to his voice the voice of power:

Give ye glory to God for Israel, his magnificence, and his power is in the clouds.

God is wonderful in his saints: the God of Israel is he who will give power and strength to his people. Blessed be God.

Glory be to the Father, and to the Son, and to the Holy Spirit.
R. As it was in the beginning, is now, and ever shall be, throughout all ages of ages.
All. Amen

Psalm 69

O God, come to my assistance; O Lord, make haste to help me.

Let them be confounded and ashamed that seek my soul:

Let them be turned backward, and blush for shame that desire evils to me:

Let them be presently turned away blushing for shame that say to me: 'Tis well, 'tis well.
Let all that seek thee rejoice and be glad in thee; and let such as love thy salvation say always: The Lord be magni-

V. Preserve thy servant (handmaid),
R. Who places his (her) trust in thee, my God.

V. Be unto him (her), O Lord, a fortress of strength.
R. In the face of the enemy.

V. Let the enemy have no power over him (her).
R. And the son of evil do nothing to harm him (her).

V. Send him (her), Lord, aid from on high.
R. And from Sion watch over him (her).

V. O Lord, her my prayer.
R. And let my cry come unto thee.

V. The Lord be with you.
R. And with thy spirit.

Let us pray.

Prayer

O GOD, Whose nature it is ever to show mercy and to spare, receive our petition, that this thy servant (handmaid), bound by the fetters of sin, may by thy sweet forgiveness be pardoned.

O HOLY Lord, almighty Father, eternal God and Father of our Lord Jesus Christ, Who didst one time consign that fugitive and fallen tyrant to everlasting hell fire, Who didst send thy Sole-Begotten into the world to crush that spirit of evil with his bellowing, do thou speedily give heed and hasten to snatch from ruination and from the noonday demon a human being, created in thine image and likeness. Strike terror, O Lord, into the beast that lays waste thy vineyard. Grant confidence to thy servants to fight most manfully against that reprobate dragon, lest he dare despise them who put their trust in thee, and least he say with Pharaoh, who once declared: “I know not God, neither will I let Israel go!” Let thy powerful right hand prevail upon him to depart from thy servant, N. (Thy handmaid N.), + so that he may no longer hold captive him (her) whom it has pleased thee to make in thine image and to redeem through thy Son. Thou Who livest and reignest in the unity of the Holy Spirit, God forever and forevermore.

R. Amen.

2. Then he gives the command to the evil spirit as follows:

I COMMAND thee, unclean spirit, whosoever thou art, along with all thine associates who have taken possession of

this servant (handmaid) of God, that, by the mysteries of the Incarnation, Passion, Resurrection, and Ascension of our Lord Jesus Christ, by the descent of the Holy Spirit, by the coming of our Lord unto judgment, thou shalt tell me by some sign or other thy name and the day and the hour of thy departure. I command thee, moreover, to obey me to the letter, I who, though unworthy, am a minister of God; neither shalt thou be emboldened to harm in any way this creature of God, nor the bystanders, nor any of their possessions.

3. Next he reads over the possessed person these selections from the Gospel, or at least one of them.

A Reading From the Holy Gospel According to Saint John

Saying this, he signs himself and the possessed on the brow, lips, and breast.

(John 1:1-14)

IN THE beginning was the Word: and the Word was with God: and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made. In him was life: and the life was the light of men. And the light shineth in darkness: and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world: and the world was made by Him: and the world knew Him not. He came unto his own: and His own received Him not. But as many as received Him, He gave them power to be made the sons of God, to them that believe in His name. Who was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (genuflect). And the Word was made flesh, and dwelt among us, and we saw His glory, the glory as it were of the Only-Begotten of the Father, full of grace and truth.

R. Thanks be to God.

A Reading From the Holy Gospel According to Saint Mark

(Mark 16:15-18)

AND He said to them: Go ye into the whole world, and

chers.

O God, when thou didst go forth in the sight of thy people, when thou didst pass through the desert:

The earth was moved, and the heavens dropped at the presence of the God of Sina, at the presence of the God of Israel.

Thou shalt set aside for thy inheritance a free rain, O God: and it was weakened, but thou hast made it perfect.

In it shall thy animals dwell; in thy sweetness, O God, thou hast provided for the poor.

The Lord shall give the word to them that preach good tidings with great power.

The king of powers is of the beloved, of the beloved; and the beauty of the house shall divide spoils.

If you sleep among the midst of lots, you shall be as the wings of a dove covered with silver, and the hinder parts of her back with the paleness of gold.

When he that is in heaven appointeth kings over her, they shall be whited with snow in Selmon.

The mountain of God is a fat mountain. A curdled mountain, a fat mountain. Why suspect, ye curdled mountains? A mountain in which God is well pleased to dwell: for there the Lord shall dwell unto the end.

The chariot of God is attended by ten thousands; thousands of them that rejoice: the Lord is among them in Sina, in the holy place.

Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts in men. Yea for those also that do not believe, the dwelling of the Lord God.

Blessed be the Lord day by day: the God of our salvation will make our journey prosperous to us.

Our God is the God of salvation: and of the Lord, of the Lord are the issues from death.

But God shall break the heads of his enemies: the hairy crown of them that walk on in their sins.

The Lord said: I will turn them from Basan, I will turn them into the depth of the sea: That thy foot may be dipped in the blood of thy enemies; the tongue of thy dogs be red with the same.

side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because thou, O Lord, art my hope: thou hast made the most High thy refuge.

There shall no evil come to thee: nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee; to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

Because he hoped in me I will deliver him: I will protect him because he hath known my name.

He shall cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days; and I will shew him my salvation.

Glory be to the Father, and to the Son, and to the Holy Spirit.
R. As it was in the beginning, is now, and ever shall be, throughout all ages of ages.
All. Amen

Psalm 67

Let God arise, and let his enemies be scattered: and let them that hate him flee from before his face.

As smoke vanisheth, so let them vanish away: as wax melteth before the fire, so let the wicked perish at the presence of God.

And let the just feast, and rejoice before God: and be delighted with gladness.

Sing ye to God, sing a psalm to his name, make a way for him who ascendeth upon the west: the Lord is his name. Rejoice ye before him: but the wicked shall be troubled at his presence,

Who is the father of orphans, and the judge of widows. God in his holy place:

God who maketh men of one manner to dwell in a house: Who bringeth out them that were bound in strength; in like manner them that provoke, that dwell in sepul-

preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall he condemned. And these signs shall follow them that believe: In my name they shall cast out devils. They shall speak with new tongues. They shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them. They shall lay their hand upon the sick, and they shall recover.

A Reading From the Holy Gospel According to Saint Luke

(Luke 10:17-20)

AND the seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name. And he said to them: I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents and scorpions and upon all the power of the enemy, and nothing shall hurt you. But yet rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in heaven.

A Reading From the Holy Gospel According to Saint Luke

(Luke 11:14-22)

AND HE was casting out a devil, and the same was dumb. And when He had cast out the devil, the dumb spoke: and the multitudes were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others tempting, asked of Him a sign from heaven. But He seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? Because you say that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore, they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils.

V. O Lord, hear my prayer.
R. And let my cry come unto thee.
V. The Lord be with you.
R. And with thy spirit.

Let us pray.

Prayer

O Almighty Lord, Word of God the Father, Christ Jesus, God and Lord of all creation! Who didst give to thine apostles the power to tramp underfoot serpents and scorpions; who along with the other mandates to work miracles hast deigned to say: “You shall drive out evil spirits!” Whose mighty command caused Satan to fall like lightning from heaven. Wherefore, in fear and trembling I suppliantly call upon thy holy name: grant unto me, thy most unworthy servant, pardon for all my sins; bestow on me steadfast faith and the power to attack this cruel demon with assurance and fearlessness, fortified by the might of thy holy arm. Through thee, Jesus Christ, our Lord and God, Who shalt come to judge the living and the dead and the world by fire.

R. Amen.

4. Then he fortifies himself and the one possessed with the sign of the Cross, he places the end of the stole on the neck of the latter and, with his right hand laid on the person’s head, he says what follows with constancy and firm faith:

V. Behold the Cross of the Lord; begone ye hostile powers!
R. The Lion of Juda’s tribe hath conquered, He Who is the rod of David.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O God and Father of our Lord Jesus Christ, I call upon thy holy name and humbly entreat thy clemency, that thou wouldst graciously assist me in the assault against this as well as every unclean spirit who now torments the creature fashioned by thy hands. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, for endless ages.

R. Amen.

Exorcism

I CAST thee out, thou unclean spirit, along with the least encroachment of the wicked en-

confess that our Lord Jesus Christ, the Son of God, is both God and man.
He is God of the substance of the Father, begotten before the world; and man of the substance of His mother, born in the course of time.
He is perfect God and perfect man, having a rational soul and human flesh.
He is equal to the Father in whatever pertains to His divinity; but less than the Father in the things pertaining to His humanity apart.
And though He is God and man, yet He is not two but one Christ;
One, however, not by conversion of divinity into flesh, but by the fact of God assuming humanity unto Himself.
He is one only, not through a mixture of substance, but through the unity of Person.
For as a reasoning soul along with flesh comprise one man, so the one Christ is both God and man;
Who suffered for our salvation, Who descended into hell, Who arose again the third day from the dead;
Who ascended into heaven and sitteth at the right hand of God, the Father Almighty, from thence He shall come to judge the living and the dead;
At Whose coming all men shall rise again in their bodies, and shall give an account of their works.
They that have done good shall go into everlasting life, but they that have done evil into everlasting fire.
All this is Catholic faith which every man must believe faithfully and firmly, else he can not be saved.

Glory be to the Father, and to the Son, and to the Holy Spirit.
R. As it was in the beginning, is now, and ever shall be, throughout all ages of ages.
All. Amen

Psalm 90

He that dwelleth in the aid of the most High, shall abide under the protection of the God of Jacob. He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night, of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion, or of the noonday devil.

A thousand shall fall at thy

But the Godhead of the Father, of the Son, and of the Holy Spirit is one, their glory is equal, their majesty coeternal.

As the Father is, so is the Son, and so likewise the Holy Spirit.

Uncreated is the Father, uncreated is the Son, uncreated is the Holy Spirit.

Infinite the Father, infinite the Son, infinite the Holy Spirit.

Eternal is the Father, eternal the Son, eternal the Holy Spirit.

Yet they are not three eternals, but one eternal.

As also they are not three uncreated nor three infinites, but one uncreated and one infinite.

Likewise the Father is almighty, the Son is almighty, and the Holy Spirit is almighty;

Yet they are not three almighties, but they are the one Almighty.

Thus the Father is God, the Son is God, and the Holy Spirit is God;

Yet they are not three gods, but one God.

Thus the Father is the Lord, the Son is the Lord, and the Holy Spirit is Lord;

Yet they are not three lords, but one Lord.

For as Christian truth demands that we acknowledge each Person in Himself to be God and Lord, so does the Catholic religion forbid us to say that there are three gods or three lords.

The Father is made by none, neither created nor begotten.

The Son is of the Father alone, neither made nor created, but begotten.

(Orthodox must modify the following phrase as indicated:

The Holy Spirit is of the Father and of the Son; not made, nor created, nor begotten, but He proceeds from them.

Should be modified to:

The Holy Spirit is of the Father; not made, nor created, nor begotten, but He proceeds from Him. [and may be also added: and was sent by both.])

Thus there is one Father, not three; one Son, not three; one Holy Spirit, not three.

And in this Trinity one Person is not earlier or later, nor is one greater or less, but all three Persons are co-eternal together and co-equal.

Thus in all things, as aforesaid, the unity in Trinity and the Trinity in unity is to be worshipped.

Who, therefore, wills to be saved - let him think thus of the Trinity,

But it is necessary for eternal salvation that one also believe with firm faith in the Incarnation of our Lord Jesus Christ.

Right faith, consequently, demands that we believe and

emy, and every phantom and diabolical legion. In the name of our Lord Jesus + Christ, depart and vanish from this creature of God. + For it is He who commands thee, He Who ordered thee cast down from the heights of heaven into the nethermost pit of the earth. He it is Who commands thee, Who once ordered the sea and the wind and all the storm to obey. Hence, pay heed, Satan, and tremble, thou enemy of the faith, thou foe of the human race! For thou art the carrier of death and the robber of life; thou art the shirker of justice and the root of all evil, the formenter of vice, the seducer of men, the traitor of the nations, the instigator of envy, the font of avarice, the source of discord, the exciter of sorrows! Why tarriest thou resisting, when thou knowest that Christ the Lord doth bring thy plans to naught? Him shalt thou fear, Who in Israel was sacrificed, in Joseph was sold, in the lamb was slain, was crucified as man, and finally triumphed over hell. (The three signs of the Cross which follow are traced on the brow of the one possessed.) Wherefore, get thee gone in the name of the Father, + and of the Son, + and of the Holy + Spirit. Make way for God the Holy Spirit through the sign of the holy + Cross of our Lord Jesus Christ. Who liveth and reigneth with the Father and the selfsame Holy Spirit, God, forever and ever.

R. Amen.

V. O Lord, hear my prayer.
R. And let my cry come unto thee.
V. The Lord be with you.
R. And with thy spirit.

Let us pray.

Prayer

O GOD, Creator and Defender of the human race, Who hast formed man in thine image, look down with pity upon this thy servant, N. (Thy handmaid, N.), for he (she) has fallen a prey to the craftiness of an evil spirit. The ancient adversary, the archenemy of the earth enshrouds him (her) in shuddering fear. He renders his (her) mental faculties befuddled; he keeps him (her) bewildered by making him (her) sore afraid; he holds him (her) in a state of perturbation, as he strikes terror within him (her). Drive out, O Lord, the power of the devil, and banish his artifices and frauds. Let him, the wicked tempter, be routed afar. By the sign + (on the brow) of thy name let thy servant (handmaid) be protected and safeguarded in both body and soul. (The three Crosses

which follow are traced on the breast of the subject.) Keep watch over his (her) + reason, rule thou over his (her) + emotions, bring cheer into his (her) + heart. Let there vanish from his (her) soul the temptations of the mighty adversary. O Lord, as we call upon thy holy name, graciously grant that the evil spirit, who hitherto terrorized over us, may now himself be terror-stricken and may he depart vanquished. Thus let this servant (handmaid) of thine offer thee with steadfast heart and sincere mind the meed that is thy due. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God for all ages.

R. Amen.

Exorcism

I ADJURE thee, thou ancient serpent, by the Judge of the living and the dead, by thy own Creator, by the Creator of the world, by Him Who has the power to consign thee to hell, that thou speedily depart in trembling, along with thy raving followers, from this servant (handmaid) of God, N., who seeks refuge in the bosom of the Church. I adjure thee once more + (on the brow), not by my own weakness but by the might of the Holy Spirit, begone from this servant (handmaid) of God, N., whom the Almighty has made in His image. Yield, therefore, yield, not to myself but to the minister of Christ! For it is the power of Christ that compels thee, Who brought thee under the subjection of His Cross. Quake before His arm, for it is He Who silenced the groans of hell, and brought forth the souls unto light. Be afraid of the body of man + (on the breast), be in dread of the image of God + (on the brow). Make no resistance, neither delay in leaving this person, for it has pleased Christ to take up his dwelling in man. Let it not occur to thee to despise my command, because thou dost recognize in me a poor sinner. It is God Himself Who commands + thee! The majesty of Christ commands + thee! God the Father commands + thee, God the Son commands thee, God the Holy Spirit commands + thee! The mystery of the Cross commands + thee! The faith of the holy apostles Peter and Paul and the other saints commands + thee! The blood of the martyrs commands + thee! The constancy of the confessors commands + thee! The devout intercession of all holy men and women commands + thee! The power of the mysteries of

forever.

Benedictus
(Canticle of Zachary)

BLESSED be the Lord God of Israel, for He hath visited and redeemed His people,
And hath raised up a mighty Savior for us in the lineage of David His servant.
Thus He foretold by the mouth of His holy prophets who have been from times ancient;
That He might rescue us from our enemies - from the hand of all that hate us.
Now is granted the mercy promised to our fathers, remembering His holy covenant;
And the oath which He swore to Abraham our father that He would extend to us;
That we, delivered from the hand of our enemies, might serve Him without fear,
Living in holiness and righteousness before Him all our days.
And thou, child, shall be called the prophet of the Highest, for thou shall go before the face of the Lord to prepare His ways;
To give knowledge of salvation to His people - the remission of their sins,
Through the bounteous mercy of our God in which the Orient from on high hath visited us,
To give light to them that sit in darkness and in the shadow of death, to direct our feet into the way of peace.

Glory be to the Father, and to the Son, and to the Holy Spirit.
R. As it was in the beginning, is now, and ever shall be, throughout all ages of ages.
All. Amen

The Athanasian Creed

(NOTE: The Athanasian Creed is NOT used by Orthodox because it contains the error of dual procession of the Holy Spirit, which is contrary to the Creed of Nicaea. It is included here in faithfulness to the old Roman Rite of Exorcism. It may be used by Orthodox as modified in the notation in the text.)

WHOSOEVER wills to be saved must before all else hold true to the Catholic faith.
And unless everyone keeps this faith whole and undefiled, without doubt he will perish forever.
Now the Catholic faith is as follows: That we worship one God in Trinity, and Trinity in unity,
Neither confusing the Persons nor dividing the substance.
For the Father is one Person, the Son another, and the Holy Spirit yet another.

at the hour of our death.
***All.* Amen**

I believe in one God, the Father Almighty, Maker of heaven and earth; And of all things visible and invisible; And in one Lord, Jesus Christ (all bow), the only-begotten Son of God (all bow); begotten of His Father before all worlds; God of God, Light of Light, very God of very God; begotten not made, being of one substance with the Father, by Whom all things were made; Who, for us men and for our salvation, came down from heaven (all genuflect) and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. (all rise) And was crucified also for us under Pontius Pilate. He suffered and was buried; and the third day He rose again according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again with glory, to judge both the quick and the dead; Whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father; Who with the Father and the Son together is worshiped and glorified; Who spake by the prophets. And I believe in one Holy Catholic and Apostolic Church; I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead (+); and the Life of the world to come. Amen.

7. The canticles Magnificat and Benedictus concluding with Glory be to the Father.

Magnificat
(Canticle of the Blessed Ever Virgin Mary)

MY SOUL doth magnify the Lord,
And my spirit doth rejoice in God my Savior.
For He hath regarded the low estate of His handmaid; lo, henceforth all generations shall call me blessed.
For He that is mighty hath done great things for me, and holy is His name.
And His mercy is from generation to generation to them that fear Him.
He hath shown strength with His arms; He hath scattered the proud in the conceit of their hearts.
He hath put down the mighty from their seats, and exalted them of low degree.
The hungry He hath filled with good things; the rich He hath sent away empty.
He hath helped Israel, His servant, being mindful of His mercy.
As He hath promised to our fathers, Abraham and his seed

Christian faith commands + thee! Go out, then, thou transgressor, go out, thou seducer full of deceit and perfidy, thou enemy of virtue and persecutor of the innocent. Make way, thou horrible creature, make way, thou monster, make way for Christ, in whom thou has found nothing of thy works. For He has stripped thee of thy might and laid waste thy kingdom; He has overcome thee and put thee in chains, and has blown up thy war materials. He has cast thee out into exterior darkness, where ruination is being made ready for thee and thine abettors. But to what purpose dost thou resist in thy insolence? To what purpose dost thou brazenly refuse? Thou art guilty before the almighty God, Whose laws thou hast transgressed. Thou art guilty before His Son, our Lord Jesus Christ, Whom thou didst presume to tempt, Whom thou wast emboldened to nail to the Cross. Thou art guilty before the human race, for through thy blandishments thou didst proffer it the poisoned cup of death.

I adjure thee, therefore, thou profligate dragon, in the name of the spotless + Lamb, Who walked upon the asp and the basilisk and tread underfoot the lion and the dragon, depart from this man + (on the brow), depart from the Church of God + (signing the bystanders). Quake and fly afar, as we call upon the name of the Lord, before Whom hell trembles, to Whom the heavenly Virtues and Powers and Dominations are subject, Whom the Cherubim and Seraphim praise with unending voice as they sing: Holy, holy, holy, Lord God of Sabaoth! The Word made flesh commands + thee. He Who was born of a Virgin commands + thee. Jesus + of Nazareth commands thee. For when thou didst mock His disciples, He did shatter and humble thy pride, and did order thee out of a certain man; and when He had cast thee forth, thou didst not even dare except by His leave to enter into a herd of swine. And now as I adjure thee in His + name, vanish from this man whom He has created. It is hard for thee to want to resist. + It is hard for thee to kick against the goad. + For the longer thou dost delay thy departure, the heavier thy punishment shall be; since it is not men thou dost contemn, but rather Him, the Ruler over the living and the dead, Who shall come to judge the living and the dead and the world by fire.

***R.* Amen.**

***V.* O Lord, hear my prayer.**

R. And let my cry come unto thee.
V. The Lord be with you.
R. And with thy spirit.

Let us pray.

Prayer

O GOD of heaven and God of earth, God of the angels and God of the archangels, God of the Prophets and God of the apostles, God of martyrs and God of Virgins, thou hast the power to bestow life after death and rest after toil; for there is no other God beside thee, nor could there be a true God apart from thee, the Creator of heaven and earth, Who art truly the King of Whose kingdom there shall be no end. Hence I humbly implore thy sublime Majesty, that thou wouldst vouchsafe to deliver this thy servant (handmaid) from the unclean spirits. Through Christ our Lord.

R. Amen.

Exorcism

I CAST thee out, every unclean spirit, every phantom, every encroachment of Satan, in the name of Jesus Christ + of Nazareth, Who, after John baptized Him, was lead into the desert and vanquished thee in thy citadel. Cease thy attack on man, whom He has made for His honor and glory out of the slime of the earth. Tremble before wretched man, not in the condition of human frailty but in the likeness of almighty God. Yield thee to God, + for it is He Who in Pharaoh and his army did drown thee and thy malice through His servant, Moses, in the depths of the sea. Yield to God, + Who, by the singing of holy canticles on the part of David, His faithful servant, banished thee from the heart of King Saul. Yield to God, + Who condemned thee in the traitor Judas Iscariot. For He menaces thee with a divine + scourge, before Whose countenance thou didst tremble and cry out, saying: "What have we to do with thee, Jesus, Son of the Most High? Hast thou come hither before the time to torture us?" He threatens thee with everlasting fire, Who at the end of time will say to the wicked: "Depart from me, ye cursed, into everlasting fire which has been prepared for the devil and his angels." For thee, O evil one, and for thy followers there will be worms which never perish. For thee and for thine angels is made ready an unquenchable fire, because thou art the prince of accursed murder, thou the author of lechery, thou the leader in sacrilege, thou the model of vileness, thou the teacher of heretics, thou the

inventor of every obscenity. Depart then, + O evil one, depart + accursed one, depart with all thy falsity, for God has desired that man be His temple. But why dost thou linger here yet longer? Give honor to God the Father + Almighty, before Whom every knee bows. Give place to the Lord Jesus + Christ, Who shed for men His most precious blood. Give place to the Holy + Spirit, Who, through His holy apostle, Peter, struck thee down openly in Simon; Who afflicted thee in King Herod, because he had not given the honor to God; Who smote thee with the night of blindness in Elymas, the magician, at the word of the apostle, Paul, and at his command bade thee likewise to go out of Pythonissa, the soothsayer. Begone, + now! Begone, + thou seducer! Thy place is in solitude; thy dwelling in the serpent. Humble thyself, and fall prostrate! This matter brooks no delay. For behold, the Lord, the Ruler comes quickly, and fire will burn before Him, and it will go on ahead and set flames round about His enemies. Man thou canst betray, but God thou canst not mock. It is He that drives thee out, from Whose eyes nothing is hidden. By Him art thou cast forth, to Whose might all things are subject. By Him art thou expelled, Who hath prepared unending hell for thee and thine angels, from Whose mouth there shall come forth a pointed sword, Who shall come to judge the living and the dead and the world by fire.

R. Amen.

5. All that precedes can be repeated as needs be until the possessed one if fully liberated.

6. In addition, it will be very helpful to say devoutly over and over again the Our Father, Hail Mary, and the Creed, as well as all that follows.

V. Our Father, Who art in heaven, hallowed be Thy Name, Thy kingdom come, Thy will be done, on Earth as it is in heaven.
R. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.
All. Amen

V. Hail Mary, full of Grace; the Lord is with thee; blessed art thou amongst women, and blessed is the Fruit of thy womb, Jesus.
R. Holy Mary, Mother of God, pray for us sinners, now, and